

REGARDING SPIRIT BEGETTAL IN THE NOMINAL CHURCH

(A study by a few brethren in the Chicago area who prefer to remain anonymous.)

Volume 4 page 578. par. 3: We are to remember that there are to be two classes of wheat saved in this harvest—contrary to nature though it be. (1) The “overcomers,” the faithful and promptly obedient who get out before “winter” and are “accounted worthy to escape all those things that shall come to pass.” (Luke 21:36) (2) Those loyal, but not promptly obedient children of God, overcharged, with zeal not according to knowledge, and more or less contaminated with the spirit of the world. These will be helped out of Babylon when she is falling, and will flee in the wintertime, saying in the words of the Prophet, “The harvest is past, the summer is ended [winter has come], and we are not saved.” (Jer. 8:20) The Lord very graciously indicates that all the truly loyal of these shall ultimately “come up out of great tribulation” and be before the throne (not in the throne with the “little flock” who inherit the Kingdom as joint-heirs with Christ), having washed their robes in the blood of the Lamb. (Rev. 7:14,15) Let us pray, and labor accordingly, that we be through our flight before the “winter” of trouble comes.

Reprint page 275, col. 2, par. 2 (year 1881)—And every one who has built his faith upon Christ with anything else than the truths of the Word—gold, silver, precious stones, will find himself sorely beset during this time of wrath (fire); for all errors of men—wood, hay, stubble—will be consumed. *s*, represents those who built with truth—gold, etc., and consequently were separated from Babylon. *t*, represents the “*great company*,” on the plane *M*—begotten of the spirit—wheat not fully ripened at the time of the gathering of the *first-fruits* (*s*). They built upon the rock, *Christ Jesus*, but with wood, etc., of human creeds and isms. Such shall suffer loss (in this fire,) but himself shall be saved (so as by fire.)—1 Cor. 3:10-15. They lose the *prize* of the throne; but, as already shown, themselves shall be saved and reach the full birth of the spirit, become spiritual beings—plane *L*. [Several Scriptures seem to teach that this company will not reach perfection on the spiritual plane *L*, until the “harvest”—and its trouble are over;...]

Reprint page 428, par. 5 (year 1883)—Those who are building on this foundation rock are Christians no matter how poor a faith they build thereupon. Even though they build entirely with the wood, hay, and stubble of men’s traditions, yet as builders upon the Rock they are Christians. Though in this DAY OF THE LORD into which we have now entered their works shall suffer loss, yet such themselves shall be saved so as by fire. That is, though God has arranged that a fierce trial of faith is coming upon all who profess to be on the Rock, Christ Jesus, which will burn up, eradicate, destroy every vestige of error, every thing which is of man and not from God’s Word, yet all who truly recognize the Rock and are built on it shall be saved.

Reprint page 428, col. 2, par. 2 (year 1883)—The class who, though consecrated, are building a flimsy faith of man’s wisdom, we understand to be the “*great company*” (Rev. 19:6; 7:9-17) who will come to spiritual conditions, but through great tribulation brought on them by their erroneous faith, all of which dross of error must be consumed. Thus they will be saved by that fire or purification. This is the class which follows the Bride company (Psa. 45:14,15) as Rebecca’s maids followed her (Gen. 24:61). This is called the *servant class* in distinction from the royal class which reigns. These shall “serve God in His temple” and be “before the throne.”

Reprint page 1649, par. 3 and 4 (year 1894): Yet “who hath heard such a thing? who hath seen such things?” for not only shall the body of Christ, the true overcoming Zion, the “holy nation, the peculiar people,” be delivered out of nominal Zion, before the travail; but when she travails a great company of other children will be born. This is the great company described in the Apocalypse as coming up out of the great tribulation, having washed their robes and made them white in the blood of the Lamb. (Rev. 7:14.) The body of Christ, the man-child, born before the travail, will be composed of those who heard and obeyed the call, “Come out of her, my people,” etc. (Rev. 18:4), and who were counted worthy to have part in the first resurrection; while the many children born through the great tribulation will be those believers in nominal Zion, Babylon, who have allowed themselves to become measurably intoxicated by the spirit of Babylon, the spirit of the world, and who, therefore, are not quick to discern and prompt to obey the voice of the Lord in this harvest time.

The great tribulation or travail that is coming upon nominal Zion is the only thing that can convince such as these—and they include a large number of believing children of God, whose manner of life is righteous and generally circumspect, but who are nevertheless worldly-minded, and who are not rendering themselves a living sacrifice to God, following him through evil and through good report, and meekly bearing the reproach of Christ. They have respect to men’s opinions, traditions and plans, and fail to fully submit themselves to the will and plan of the Lord. And only when they behold the wreck of nominal Zion—Christendom, Babylon—will they realize its gross errors and be delivered from them and it.

Reprint page 1649, col. 2, par. 1 and 4 (year 1894): While those who are truly begotten of God and who have been quickened by his spirit to the new spiritual life, and who are faithful in fulfilling their covenant of entire consecration as living sacrifices unto God, may well rejoice in hope of the first resurrection, and of being born before the travail upon nominal Zion, it is also a cause for rejoicing that many of the weaker children of God, now stumbling with nominal Zion, will, nevertheless, by and by be recovered and saved so as by fire (born) through the great tribulation (travail), in which nominal Zion shall expire, but from which they shall come forth.

When the true Zion is thus exalted, then will follow the great work of the Kingdom. The travail upon nominal Zion immediately succeeding will quickly liberate the true

children of God still in her, and they shall come forth to larger views and higher principles, and to develop rapidly into nobler characters.

Reprint page 3748, par. 4 (year 1906): We believe that there are active workers in the sectarian systems called “Babylon” who will yet be reached by the knowledge of the Truth and delivered. Our Lord intimates this, saying, “Come out of her, my people.” Some of his people evidently are in Babylon, and it is our present mission in the name of the Lord to call these out—through the presentation of the Present Truth, which will show to all who are truly the Lord’s where they stand, and their duty.

Reprint page 3884, par. 4 and 5 (year 1906): ... others who remain, in spite of seeing the light, fail to be overcomers of the highest class—fail therefore to be in the elect Bride class, and must be counted in with the great company, which will come through great tribulation, and will get out of Babylon only when she has been cast as a great millstone into the midst of the sea—in the time of anarchous trouble with which this age will close.

What we all need to see clearly is that if we are on the side of the Lord we are helpers in this harvest work—helpers in the separation which is now due to be accomplished—an assisting of the Lord’s true people out of Babylon and its confusion and darkness into the light of truth and more fully into the grace of God...

Reprint page 3933 top col. 1 (year 1907): ... there are brethren, true believers in the Lord, truly consecrated to him, who are yet in Babylon—in bondage, in darkness. These especially need that we should devote some of our time or influence or means for their aid, for their deliverance.

Reprint page 4079, par. 2 (year 1907): ... Rather we understand the Scriptures to teach that this Great Company class, double-minded, intent on serving the Lord and hoping to gain a crown, and at the same time loving the world and seeking to have its approval and emoluments, will miss the prize of our High Calling and not be counted worthy a share in the Kingdom, but put to the crucial test so many of them as under stress will fix their characters for righteousness and become its loyal servants—these will be saved with the lesser salvation—on the spirit plane indeed, but not as partakers of the divine nature nor joint-heirs with our Redeemer in his Kingdom.

Reprint page 4578, par. 6 (year 1910): (1) The remembrance of them will make us more considerate of fellow-Christians, whose eyes of understanding have not yet opened to the philosophy of the Divine Program.

Reprint page 4648 par. 2 and 3 (year 1910):

NOT JUSTIFIED BY THE PHILOSOPHY

We urged the friends, however, to remember that many of us were justified and in fellowship with God, and had presented our bodies living sacrifices, had received an

imputation of Christ's merit, and our sacrifices had been accepted of the Father and the holy Spirit of adoption had been imparted, before we understood much of anything concerning the philosophy of the Atonement or the significance of the Ransom, or anything about its application. Not only was this true of us, but it has been true of all Christians during this Gospel Age for centuries. We exhorted, therefore, that none consider the mere knowledge of the Ransom and the philosophy of the Atonement as the all-important matter. Rather we should recognize that our trust in Christ, and our consecration to do the Father's will and our faithfulness in so doing, even unto death, constitute the terms of our acceptableness and the basis of our hope of joint-heirship with our Lord in his Kingdom.

We are now granted special light from the Word of God on the Philosophy of the Atonement, as an offset to the vain philosophies of human tradition, which are springing up around us—Theosophy, Christian Science, Evolution, etc. Were it not for this God-given Light in the harvest time, many of us might have fallen away from the Lord and his gracious arrangements entirely. Our knowledge of the Ransom is to be esteemed a special and very great blessing of the Lord to his people during this harvest time. But, while we are to esteem the knowledge of the Ransom a special mark of Divine favor and guidance and blessing in connection with the Truth, we should not think of making that knowledge a test of brotherhood or fellowship. For aught we know, some of the Lord's people today may be as fully in God's fellowship, as fully in covenant relationship with him, without an appreciation of this philosophy, as were some of our forefathers.

Reprint page 4648 col. 2 par. 1 (year 1910): ... What a privilege is ours! How we should rejoice in the opportunity afforded us for manifesting to our Lord and to our Redeemer our love and our zeal for Him, for the Truth, for the Brethren who are in the light of the Truth, and for still others who are yet in Babylon and darkness!

Reprint page 4654 par. 5 (year 1910): ... All are called to the Priesthood; all consecrate to be priests, but failing to make their calling and election sure as Priests, many of these fall back into this Great Company class, who not only made a consecration, but were begotten of the holy Spirit, and are, therefore, the Lord's, his children on the spirit plane.

Reprint page 4716, par. 3 and 4 (year 1910): Question.—Is it possible to be both justified and sanctified without knowing the philosophy respecting the Covenants and the Ransom? Answer.—It is true that one might be both justified and sanctified through faith in the blood before learning anything about the Covenants or the philosophy of the Ransom. And one might retain equally justification and sanctification through faith in that blood, irrespective of philosophies respecting the Divine methods of the applications of Christ's merit. This was true in our own case. Subsequently, having obtained grace from the Lord and some knowledge of his Plan—the philosophies of the Atonement, etc.—we served it out to others in his name.

Reprint page 4746, par. 1 (year 1911):

RELATIONSHIP TO THE LORD NOT NECESSARILY DEPENDENT UPON
KNOWLEDGE OF EVERY DETAIL

We wish to suggest here that none should feel unnecessarily annoyed if he is not able to understand all the items of the chronology or of the TABERNACLE SHADOWS, or other minor features. Our relationship to the Lord is not necessarily dependent upon our knowledge of every detail. We are to remember that many of us were God's people before we understood any of these things, before we understood the philosophy of the Divine Plan. Hence we are to be trustful of the Lord and wait for the remainder, as he may open it to us. And we are to remember that the supreme test is loyalty to the Lord. This was the test upon our Lord Jesus: would he be loyal to the Father? And this is the test upon us. Will we be loyal to the Lord? Whoever is thus loyal is an "overcomer." He will strive to be faithful under all conditions, and will trust even where he cannot trace the Lord's providences.

Reprint page 4864, col. 2, par. 5 (year 1911): ... The Lord's arrangement is that the "great company" class shall have a special trial and testing and shall be forced forward in the time of trouble, inasmuch as they did not carry out their covenant of sacrifice willingly. Hence the Divine provision that their flesh must be destroyed in this manner. Apparently the Lord would say, "We will allow this 'great company' class to participate in this time of trouble and suffering upon the world, so that the world will have that much less to suffer later." This principle would apply to the "great company" class all down through the Age. All must have had their flesh destroyed by suffering. But we know that they have been few in number in the past as compared with the number in the end of this Age.

Reprint page 4900, par. 3 (year 1911): However, it is not necessary for one to have an appreciation of the coming restitution blessings in order to sacrifice these and thus to present himself a living sacrifice, as the Apostle exhorts. (Rom. 12:1.) A knowledge of Restitution blessings is connected with a full knowledge of the Ransom. We can see that others in the past did not have this knowledge clearly. But since those who consecrate to the Lord give up everything that they have, this would include Restitution also. So, then, while the saints who lived before the Harvest period did not have this knowledge of Restitution, yet they made an acceptable sacrifice through faith in the Redeemer.

Reprint page 5092, par. 6 and 8 (year 1912): During the great Babylonian captivity the Jews were compelled to live in Babylon, to be a part of her, to support her, although their bondage was not severe. So today God's people are required to stay in Mystical Babylon, be a part and parcel of Babylon; to support some of her wards and denominations. Therefore it becomes a difficult matter to flee out of Babylon. But we find in the Scriptures graphic pictures of what is coming upon Mystic Babylon, and those who would escape must flee. As Cyrus, a type of Christ, overthrew Babylon, so a part of the

work of the Second Advent will be the overthrow of antitypical Babylon.—Jer. 51:6; Rev. 18:21.

The object of the call to come out is not for people merely to withdraw from a nominal Church; but whenever any true Christian comes to see the error in which he has been held, and which Babylon has taught, he will see that he will misrepresent not only himself and the denomination to which he belongs, but also the Heavenly Father and the Word of God, if he remains connected with what he sees to be error. As he realizes his position, the voice of the Lord through His Word tells him that he must stand for truth and righteousness.

Reprint page 5092, col. 2, par. 3 and 4 (year 1912): “Come out of her, My people,” is a call to associate with Christ, with Messiah. This call is given by the Lord through the Prophet when He says, “Gather My saints together unto Me; those that have made a Covenant with Me by sacrifice.” (Psa. 50:5.) They were to be gathered, not to the Roman or other systems, but to the Lord, to become one with Him. Therefore they could not be gathered to all these different denominations, nor to any one of them. Those who hear the call should come out of Babylon and take their stand with the Lord. They are no longer to be mis-representatives of God and of themselves.

Those who see these things and have sufficient courage will come out. Those who see these things and lack the courage to come out are more responsible than are the majority of people who are in Babylon, but who do not see. If those who see do not have sufficient courage to obey the Lord, they will surely receive of her plagues by remaining in, and will probably have a large share in the punishments of the day of vengeance.

Reprint page 5134, col. 2, par. 3 to 5 (year 1912): We believe that there are some now living, perhaps a good many, who are consecrated to God and whose consecration has been accepted, but who are not in the light of Present Truth. This number may include some who are what the Scriptures term “babes” in Christ, and others to whom the Scriptures refer as the “great multitude.” (Heb. 5:12-14; I Pet. 2:2; Rev. 7:9.) The “foolish virgin” class are probably in very large number all around us.

The fact that there are some of these in Babylon seems to be indicated by the command, “Come out of her, My people.” (Rev. 18:4.) If they are in Babylon, their presence there shows that they are not yet well developed; and if they are God’s people, they are not enjoying the full strength of Present Truth, although Spirit-begotten. This fact does not signify that they may not receive Present Truth. On the contrary, we think it quite likely that some may be helped out of Babylon and into a better understanding of the Divine Plan; for some of the babes may be strengthened, built up, to a full appreciation of the things of the Spirit. We are to have in mind the fact that God has so arranged that “the deep things of God” cannot be known instantaneously; this knowledge comes gradually as an evidence of faithfulness to God.

Those who have not yet learned fully to reverence God and who have not yet made progress in the development of the graces and fruits of the Spirit cannot expect to

understand the deep things of God. It is our duty and privilege, not only to assist these brethren, but to build one another up and to strengthen one another. Let us see that we do these things.

Reprint page 5284, par. 1 to 8 (year 1913):

DOCTRINES MORE OR LESS IMPORTANT

THERE are certain features of the doctrine of Christ which are fundamental and indispensable, and without which none would be recognized of the Lord as one of His followers. There are other features which would seem to be useful, helpful, blessed, but not fundamental—not essential to membership in the Body of Christ. The fundamentals have been enjoyed by good, saintly ones from the Day of Pentecost until now.

We, the same class now, have the same fundamentals, and are permitted to have other privileges, truths, “meat in due season,” for our strengthening. These latter are not necessarily essential to our membership in the Body of Christ; otherwise our forefathers who did not have them would not have been members of Christ, and there would have been no Christ Body for centuries.

The fundamental theory of the Atonement is as follows:

- (1) All men—all of Adam’s children—are sinners.
- (2) None can be reconciled to God without a Redeemer’s sacrifice.
- (3) Jesus came into the world to be that Sacrifice—and later to apply that Ransom-price for the sins of the world.
- (4) On the basis of faith in the Redeemer’s work, the believer may consecrate himself to the Divine service, in acceptance of the Divine invitation, “Present your bodies a living sacrifice.”
- (5) So doing, the believer may—up to the time of the completion of the Elect number—exercise full assurance of faith that his sacrifice will be accepted of the Father; and that he will receive a share of the anointing of the Holy Spirit—the begetting.
- (6) Such as meet these conditions are to be accepted as brethren in the highest sense of the term. This much would seem to have been always necessary, and more than this we believe is not necessary today.

Reprint page 5383, par. 5 (year 1914): When the little flock shall have passed beyond the veil, there will still be the great company of the Lord’s people left here. Many of these will apparently continue in Babylon until the time of trouble shall cause Babylon to fall. And by the fall of Babylon these will be set free...

Reprint page 5411, col. 2, par. 2, 4, 7, 8 (year 1914): A class mentioned in the Scriptures as the Great Company, who will come up out of great tribulation and wash their robes and make them clean in the blood of the Lamb (Revelation 7:14), and who will eventually attain to the position of antitypical Levites, is worthy of consideration. These have passed the various stages of full consecration and Divine acceptance and the begetting of the Holy Spirit. They became New Creatures in Christ Jesus and entered into

the Holy. But through an insufficiency in the matter of zeal, and a lack of stamina, because of their unfavorable environment in Babylon, these are failing to go on, failing to see that a full sacrifice of earthly things is the only condition upon which they can gain the Heavenly things.

It must be admitted that these have not had the right instructors, and they have gotten wrong conceptions—misunderstandings of the Lord's Word. Nevertheless, we cannot but have faith that God will guide these who are really His children, and will, through suffering, lead them to take a positive stand. We think there is good reason to believe that a considerable number who have made consecration are still in Babylon. We do not know this, however. We are near to the Battle of Armageddon, near the time of the overthrow of Babylon; and we are seeking to give the Message of the Truth as wide a circulation as possible, to the intent that this class may hear and come out, even though too late to win the great prize. That they are considerable in number is intimated in the 19th Chapter of Revelation, where we are told that when Babylon falls the number of those released at that time will be a great multitude, that the voices of these will be "as the voice of many waters."

We believe that at the present time there are a great many in the nominal Churches whose minds are gradually becoming more and more awake to the Truth...

Reprint page 5478 par. 4 (year 1914): Yet there are true people of God still in this Babylonian System. But the time of separation is here: those yet remaining in Babylon must hasten! The fact that some of God's children have been in Babylon all through the Age shows us why God has had any respect at all for Babylon; His saints have been more or less enslaved there for centuries. This is the reason why God has dealt with Babylon in any sense or degree.

Reprint page 5478, col. 2, par. 1 and 3 (year 1914): It becomes an important question then: Have all God's people heard this Voice? We answer that we do not think all have yet heard; hence there must be some Christians still in Babylon, partakers of her sins, but confused because of ignorance, because of lack of knowledge. The question might be asked: Shall we go forth making this call a special message? We answer: This is not our thought. Our thought is that where this is made a special message the result is usually different from what is intended: it makes many angry.

In what way should we give God's Message to come out of Babylon? We should show them the Light, the Truth; we should place before them the opportunity for investigation, and encourage them to prove these things for themselves. As they come to see the Truth and the bondage in which they have been, they will be glad to stand free in Christ by breaking off these shackles. This will be the Voice, then, that will show all the Lord's people who are in the right attitude of heart that they should stand free, that they should come out of Sectarianism, that they should not misrepresent the Lord by claiming that they are of Babylon when they are not, but that they take their stand for God.

Reprint page 5479, col. 2, par. 1, 4 and 5 (year 1914): We can see that mental capacity is not the same in all. Some can receive a large measure of the Truth, while others can assimilate only a little. No one needs more knowledge than he is capable of receiving. God is judging His people according to their character-likeness to His Son, our Lord, not according to what they know. While knowledge is very important, very necessary, still no one has a monopoly of understanding—no one has perfect knowledge in the present life; and if our eternal destiny depended upon knowledge, each of us would come short. Nevertheless, we believe that all who are the Lord's will be brought into touch with Present Truth, and will be judged by it.

But as we were children of God before we received full knowledge, so we believe that it is possible for others to be children of God without having full knowledge.

It is because we believe that there are children of God attempting to live on the husks and skimmed milk of human tradition—brethren in Christ starving for the pure food offered in the Word of God—that we are trying to reach and help them. Otherwise we would abandon all special efforts at propaganda;

Reprint page 5517, par. 4 (year 1914): Those who have built with gold, silver and precious stones supplied by the Divine Message and its promises, will survive the conflagration, because their faith and hope and relationship to God are indestructible. But all those who have built with wood, hay and stubble of human tradition and churchianity will find their work utterly destroyed in the fire of that Day. All their hopes, all their anticipations, will be utterly gone. “Yet themselves shall be saved, so as by fire.” (1 Corinthians 3:11-15.) Then he explains that God will save this class because they have been truly consecrated Christians, who have built their false hopes and wrong expectations upon the sure foundation—Christ and His redeeming work.

Reprint page 5550, col. 2, par. 1 (year 1914): It is the Word of God, the Gospel Message, that will bring people into relationship with God. So whoever will receive the Holy Spirit must first receive the knowledge of the Truth; and then this Truth will operate upon him. First he must take his stand for righteousness; next he must receive Christ as his Redeemer. Then, after having accepted Christ as his Savior, he must go forward and make a consecration of himself to walk in the footsteps of our Lord Jesus. If he merely understood that this is the will of God, we believe that he would be received of the Lord—begotten of the Holy Spirit. Then it would be God's order that he receive more instruction, because he had taken the proper steps thus far.

Reprint page 5574, col. 2, par. 3 to 5 (year 1914):

TWO CLASSES BORN OUT OF ZION

In describing the birth of the “Man-child,” The Christ, whose Head was born more than eighteen hundred years ago, and the Body of whom is now soon to be born, the Prophet Isaiah exclaims (chapter 66:7,8), “Before she travailed she brought forth; before her pain came, she was delivered of a Man-child! Who hath heard such a thing? Who hath seen

such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed she brought forth her children.” The especially marvelous thing that the Prophet here records is that a “Man-child” is to be born out of Zion before Zion travails. This is a striking reference to the fact, elsewhere clearly taught, that the ripe “wheat” of the Gospel Church are to be separated from the unripe wheat and the “tares” at the end of this Age, that they are to be exalted and glorified before the burning, the consuming, trouble shall come.

This “Man-child,” then, is the Little Flock, the Body of Christ, the true Zion. Out of nominal Zion will come this First-fruits class, before the nominal System will be overthrown; for she will die in her travail pains, and in dying, will bring forth her later children, the Great Company. In this great Day of the Lord, nominal Zion will bring forth the Man-child and these later children.

“Shall I bring to the birth and not cause to bring forth? saith the Lord. Shall I cause to bring forth and shut the womb? saith thy God.” Ah, no! As surely as the Head was brought forth, so surely shall the Body also be born. The birth shall certainly be completed. The great composite Christ shall come forth entire, not one member lacking—and before Zion’s travail has begun. But “who hath heard such a thing? Who hath seen such a thing?” And so, after the Man-child is delivered, the Mother System will give birth, when her travail pains come on, to a great company of children! This Great Company is described in the Apocalypse as coming up out of “the great tribulation,” and washing their robes, spotted and soiled, and making them white, “in the blood of the Lamb.”

Reprint page 5656, par. 1 to 7 (year 1915):

MANY CHRISTIANS NOT YET ENLIGHTENED

Question.—Is there any one at the present time outside of Present Truth who has the Holy Spirit?

Answer.—There are various degrees of the Spirit of holiness which may be possessed by the child of God at various times in his experience. We may ourselves have more of the Holy Spirit now than we have ever had before, implying that there was a time when we did not have so much. Or there may be some who have less, implying that they have not been growing spiritually, and are grieving the Holy Spirit with which they were sealed.

We are not to think that all who are begotten of the Holy Spirit are exactly on the same plane, in either their spiritual appetites or their development or their knowledge of God’s Plan. We grow in grace as we grow in knowledge. If our measure of grace lessens, the knowledge begins to fade. The more grace we have, the more understanding is ours. As a matter of fact, the whole world has been laboring under such delusions that we are surprised, when we “wake up,” to see how little we did know—to see how ignorant we were of some of the precious messages God has given us.

And as we were children of God before we received full knowledge, so we believe it is possible for others to be children of God without having the full knowledge. We are

living in the end of the Harvest time, when, we believe, the Lord is causing the knowledge of the Truth to encircle the world. And yet the Adversary is raising “dust,” calumny, to hinder the people from appreciating it.

It is in very rare cases that God does as He did with Saul of Tarsus—strike him down with a great light, brighter than the sun at noonday. And it is because we believe that there are still children of God attempting to live on husks and skimmed milk—that there are such brethren in Christ who need the assistance we are able to give them—that we are trying to help them. Otherwise we would abandon all special effort at propaganda, knowing that there will be favorable conditions for all as soon as the Kingdom shall be established.

The Bible speaks of the Great Company class as the “great multitude,” as though the foolish virgin class were larger than the wise virgin class. And the Scriptures indicate that the Great Company class will not all have fled from Babylon before its overthrow. “Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.” This call has been going out for now thirty-seven years. It is God’s call.

The Scriptures show us that some will come out, and others will not come out, will not be released from Babylonish fetters. These foolish virgins will see that their lack of love and zeal has lost them a place in the Bride class. But they are virgins, nevertheless, and will have a place, or portion, as the companions of the Bride. They will follow her into the King’s Palace. They will be bridesmaids, if you please—a position of lesser honor; but they will attain everlasting life. So we have reason to believe that the numbers of God’s people begotten of the Holy Spirit and still in Babylon are considerable. If we were in their place and they in our place, we feel sure that they would make heroic efforts to help us out of Babylon; so we are doing likewise.

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This class, represented in the “scape-goat,” will be *sent* into the Wilderness condition of separation from the world, forced thither by the “man of opportunity”—unfavorable circumstances—there to be buffeted by adversity until they learn the vanity, deceitfulness and utter worthlessness of the world’s approval, and until all human hopes and ambitions die, and they are ready to say, God’s will, not mine, be done! The world is ever ready to scorn and to cast out the chastened and afflicted, even though its deceiving smile and its empty honors be earnestly coveted by them. The body of the “scape-goat” was not *burned* in the wilderness: only sin-offerings (the bullock and the “Lord’s goat”) were burned. (Heb. 13:11) The burning of the sin-offerings represented the steady, continuous submission of those classes to the fiery ordeal of suffering—“faithful [willing sacrifices] unto death.” Both classes suffer even unto the death of the human will and body; but those of the first class die willingly: they are consumed by the continual crucifying of the flesh, as shown in the symbol of fire burning continuously until there is nothing more to burn. Those of the second class are simply sent to the wilderness and there left to die unwillingly. Their love of the world’s approval perishes with the world’s neglect and scorn and reproach; and their new spiritual nature meantime ripens into life.

The “Lord’s goat” class lays down the human nature by the Lord’s spirit and help, *sacrificially*, willingly, voluntarily: the “scape-goat” class has its flesh *destroyed* under divine providence, that the spirit may be saved.

Not only will this be markedly accomplished shortly, with the last members of this “scape-goat” class, but the same has been fulfilled to some extent throughout the entire Gospel age; for there has always been a class, and a large one, which yielded self-will to death only by *compulsion*; and, instead of willingly sacrificing, suffered “*destruction of the flesh.*” (1 Cor. 5:5) The classes represented by both goats have been developing side by side throughout the age.

When all the members of the “little flock” shall have gone beyond the “Veil,” divine providence, the hand of the Lord, will set free those bound ones, “who, through fear of death [to the world], are all their lifetime subject to bondage,” by overthrowing the many theories, creeds and traditions of men, and great *nominal* church organizations, in and to and by which his people of the “scape-goat” class are held- hindered from hearing and obeying the Lord’s voice.

Forced into freedom by “Babylon’s” fall while realizing that the *great prize* has been lost, these “tribulation saints” will then hear the High Priest’s voice and find themselves forced into the wilderness condition of separation and flesh destruction. At no previous time have there been so many CONSECRATED ones *bound* as at present; yet there have been some throughout the entire age.

All the consecrated ones of both classes (the Lord’s goat class and the scape-goat class) pass through great trials and afflictions; yet by one class they are esteemed light afflictions, taken joyfully, which they rejoice to be accounted worthy to suffer. Theirs is a *willing sacrifice*, like that of the Head. To the other class they are burdensome, great afflictions, almost without joy—an *enforced destruction* of the flesh. And proportionately different are their positions and rewards at the end of the race.